

Lake Union Herald

"In due season we shall reap, if we faint not"

VOL. I

BERRIEN SPRINGS, MICH., WEDNESDAY, JUNE 30, 1909

No. 35

Lake Union Conference Directory

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HE CHOSE THIS PATH FOR THEE

He chose this path for thee ;
No feeble chance, no hard, relentless fate,
But love, His love, hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear ;
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well He knew sharp thorns would tear thy feet ;
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well He knew that thou must tread alone
Its gloomy vales, and ford each flowing stream ;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee,
What need'st thou more? This sweeter truth to know
That all along these strange bewildering ways
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more and thou thyself shalt see
This path is best for thee.

—Union Signal.



YE ARE LABORERS TOGETHER WITH GOD

Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. It is in working for others that we forget ourselves, but those who do nothing for their fellow-men, be-

come morbid and self-centered, and time hangs heavily upon their hands. It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. It is those who are not engaged in this unselfish labor who have a sickly experience, and become worn out with struggling, doubting, murmuring, sinning, and repenting, until they lose all sense as to what constitutes genuine religion. They feel that they cannot go back to the world, and so they hang on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of fault-finding, and feed upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life. This is the condition of the church of which Christ speaks when He says, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

Let every member of the church become an active worker,—a living stone, emitting light in God's temple. Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. Plans have not been formed whereby the talent of all could be employed in the service of the cause. The enemy is not slow in employing those who are idlers in the church, and he uses the unappreciated talent of the members of the church for his own work.

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to His service. Jesus is drawing the youth, and we must all work with Him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. We must seek to press the youth with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the word of God, and every man must have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks.

A special work must be done for the children. Do not neglect the lambs of the flock. Christ said to Peter, "Feed My sheep," and again He said, "Feed My lambs." The best results would follow proper labor for the youth. Souls have gone to ruin that might have been saved if they had been labored for with perseverance and love. There must be a constant effort put forth both by precept and example, to save our children. Do not think that scolding will bring them to the fold of Christ. The youth are to be won by love. Be interested in them, speak with them, pray with and for them. Do not be found speaking light and trifling words, jesting and joking, but let all your conversation give a holy evidence that you possess genuine piety. Those in whose hearts Christ abides by faith, know how to speak a word in season, they know how to pray with the sinner, they know to present the truth as it is in Jesus. The lessons must be given in such a manner that Christ may receive all the praise. All that we have, all that we are, all that we can do, is God's; it belongs to Him; therefore when we give the best, and all there is of us, it is only that which belongs to God.

MRS. E. G. WHITE.



To read without reflecting is like eating without digesting.

THE HOLY SPIRIT

A. G. DANIELLS

General

1. Christ received a fresh baptism daily. "Christ's Object Lessons," p. 139.
2. All men must submit to His operations. "Christ's Object Lessons," pp. 96, 97.
3. Has put God's grace in the heart of the savage. "Christ's Object Lessons," p. 385.
4. Man's only safety lies in responding to its appeals. "Christ's Object Lessons," p. 281.
5. Loves to address the youth. "Christ's Object Lessons," p. 132.
6. In this gift God gives Himself. "Testimonies," Vol. 7, p. 273.
7. We can be used only in proportion as we are filled. "Testimonies," Vol. 7, pp. 144, 189; Vol. 8, pp. 18, 20.
8. Its absence is what makes the ministry so powerless. "Testimonies," Vol. 8, p. 21.
9. For us without measure. John 34; "Mount of Blessing," p. 32.
10. Without it we are as salt without savour. "Mount of Blessing," p. 51.
11. One resistance to its admonitions makes a second easier. "Mount of Blessing," p. 114.
12. It is robbed of its influence in the world by our failure to work for God. "Mount of Blessing," p. 54.
15. Now is the time of the "Loud Cry" or the "Latter Rain." "Special Testimonies," p. 2.



COMMENCEMENT ADDRESS DELIVERED BY ELD. J. N. ANDERSON AT EMMANUEL MISSIONARY COLLEGE, MAY 9

(Continued)

As to the aim of foreign mission work there can be no question. It is not to introduce civilization, nor is it to bring modern improvements to the heathen, nor even so good a thing as the healing of the body in itself. These results follow, as a matter of course; but the real aim of the man who goes to a foreign field, is to impart a knowledge of the gospel of Christ and of His soon coming; and by that means to set those who are in darkness free from their spiritual bondage. There is sometimes a feeling on the part of the professional missionary, the physician, or the teacher, that he is to some extent excused from the particular work of soul-saving, in view of the fact that he is carrying on his own specific line. I do not think this is a safe principle to follow. I am decidedly of the opinion that every man who puts foot on foreign soil, under appointment of the Mission Board, is there as a missionary, first and last, to teach the truth that will prepare men and women for the world to come. This is the meaning of this

great movement in which you and I are engaged, and any one who loses sight of this, by that means falls short of being a real missionary.

In this connection, I would like to say a few words about the real basis of our missionary work. There is, I conceive, a little misunderstanding on the part of some of our people in regard to the basis of foreign mission work. I believe that, as a people, we should realize that this is our one work; that we have, as a denomination, one task only, and that should engage our full energies, and that is the carrying of this message to the ends of the earth. All other things must be secondary and contribute to this one end. As teachers in our schools, as students and graduates, as young men and women in medical colleges, as members of our churches scattered all over this homeland, we should be led by one great motive—that of urging forward the Advent truth to all places.

The Moravians are a very interesting illustration of this truth. They are, I had almost said, next to us, the greatest missionary people on the face of the earth. They conceive that they are raised up of God to carry the Gospel to the heathen, and especially to that part of the heathen neglected by other missionary societies; and they accordingly address themselves to this work. Among them, the young man who is permitted to go to a foreign field considers himself highly favored. All the students in their colleges are volunteers to the foreign fields, and they must needs pick from these, since they cannot send all. That is what we should be. We should unflinchingly give ourselves to this one great task. It is, I apprehend, very much like a nation engaged in a great war. When a nation is thus engaged, its very existence is at stake. The government feels that the entire resources of that nation are neither to ample, nor the best of the young men too sacred, to be used in carrying forward the struggle. This fact is forcibly illustrated in the great war of our Rebellion. Thus it must be with us; we must be willing and ready to sacrifice our very best young men and women to accomplish this great work; and I am firmly convinced that fathers and mothers in this cause are prepared to give their sons and daughters, that this message may triumph.

Now, as to the support of the work in the foreign fields: I would not wish to be thought extreme; nor would I knowingly advocate any plan that would result in unbalancing our work, as a people. However, as I have reflected upon the situation in the great foreign fields, I have been led to wonder if it is a safe and equitable policy for us to rest our foreign mission enterprise on the more or less uncertain basis of the

free will offerings of our people, while the work in the homeland where the difficulties are much less, and the workers are put to no such stress and subject to no such uncertainties as we are in the foreign fields, is made to rest on the fixed and substantial basis of the tithe. I cannot imagine that Great Britain, in the face of a great war, would trust to the free-will offerings of her people, notwithstanding their great patriotism. She would claim all the resources of the nation, and if necessary, levy on the same as her rightful sinews of war, to secure her ends. And so I have wondered if it would not be possible for our foreign mission work to be allowed a definite percentage of our tithes, say twenty-five or thirty per cent. I am persuaded that the remaining seventy per cent left in the home fields would exceed the whole tithe now given by our people. By this, I would not have you understand that I would be willing to surrender the free will offerings as funds for our foreign work. They are glorious, and represent to us in the foreign fields the faith and consecration of our whole people to that work. We must not fail to enter into and comprehend the magnitude of the work before us. We are a small people, and it will call for a full measure of all our means and consecration.

In China, during the last meeting of the mission workers, we were emboldened to call for forty men and their wives to be sent out before the end of next year. It will take no little money to send them, and a large fund to keep them in the field. Beyond this, some funds must be furnished in the way of equipment, since it is impossible for us to do effective work without some foreign straw with which to make brick.

Now, a few words about the missionary himself. Of course, we all believe that the missionary, first of all, should be God's missionary, a soldier disentangled. He is a Nazarite separated, giving his life for the cause. Yes, he should be sent by the Foreign Mission Board, but first of all, he must be a God-sent missionary. He must go with the oil of consecration upon his head; he must go because he feels that the Great Missionary is leading him forth. I would say further, that he should by all means know and love the truth that we bear. He should possess it, and be possessed by it. Unless this is the case, he is sure to make a dismal failure. I further believe that the missionary, at least to China, should be a well educated man. Some time ago while in California, I overheard two young men speaking of foreign missionary work. They wondered why so much time was given to the preparation of candidates for foreign fields. They both expressed the conviction that it would be sufficient for a man to

spend a year in college or a seminary, and then go forth and obtain the rest of his education in the field. I cannot feel that this would be a safe course to pursue. I am decidedly of the conviction that a man must be well prepared intellectually, physically, and otherwise, to go to a field like China, and stand there as a leader and effective missionary. The second-rate or hastily prepared man may do fairly well in the home land. This is the best place for him. Here he can easily find his level, since meeting other workers, he is, as it were, traveling in a great crowd; while in the foreign field, he stands out conspicuously. All his peculiarities and eccentricities, in fact, all his qualities, good or bad, stand out. You may think it strange, but it is nevertheless true, that all a man's weaknesses seem to be brought to light immediately he enters these foreign fields; hence, we feel we should have the very best; not only those who are the most highly educated, but men who have strong convictions of duty. We need young men who are strong and decided in their purposes. When I was in school, they divided the animals of the lower kingdoms into two great classes—the vertebrates and the invertebrates. We want vertebrates, at least in China—men who will stand in spite of tremendous pressure—men who know that they are sent of God. The second-class man is already there in the native workers. They are able to do a great deal of work. In fact, the great burden of the work rests largely upon them; but the leadership, the judgment, the real grip of the work is with the foreigner. The work in a certain section may be carried forward by a dozen evangelists, but these men all depend upon the foreigner for leadership. If he is a mere boy, a stripling, a bit swollen as to his head, how can he possibly fill such a place. And that makes me recall the other aspect of this same question—that a young man going to a foreign field must not know too much. He is, he conceives, selected because he is bright and educated and aggressive, and so he is; but he must not forget that those who went out before him were selected because of these very same qualities. He must be willing to learn when he gets into the field. He must be willing and ready to take a great deal of advice from the senior missionary who preceded him in the field. Again, the foreign missionary should be a man of good temperament. His success depends very much upon this one quality. Many people are high spirited and positive in their natures. That is good. I glory in the man that has spirit and enterprise and determination; but he must not have too much of these good qualities. I am reminded of two missionaries. One said to the other, "My dear brother, you should

learn to control your temper the way I do." "Control my temper! Why, I control more temper in one day than you do in a month." Imagine two missionaries with their wives, Brethren A and B, going to one station in some foreign field. Brother A is a strong-headed and opinionative man; he has always had his own way, and insists that everything must be done just exactly as he wants it done, and if it does not go his way, he feels hurt. He may be right or wrong, but he always feels that his way should carry. You can imagine something of the hardships that will come into that missionary compound. Either he will carry everything his own way, or the others must oppose him. I know it is often believed that we missionaries are all very amiable, sweet people; but we are not.

Beyond this, there may be a great many serious things arise because of our previous education, our different standards, and social attainments. Very good Christian people often differ in their tastes, their ideas. These differences are not noticed in the home land, but they oftentimes become very serious in the foreign field, where they are raised so high by the fact that individuals are singled out. The temperament that will find rest and peace, that will adjust itself to the situation, is the one best adapted to the missionary career. The candidate for the foreign field should not be involved in debt. We little realize how many failures come to people in this world because of inability to attend to one's financial matters. I pity the young man in a foreign field, who cannot run his financial affairs; so if you know of any one of that class seeking to enter a foreign field, I feel that you would do him a kindness by advising him not to go.

(To be continued.)



WORLD-WIDE REVIVAL

Under the above general heading in the *Home Herald* the following excerpts are taken:

Two Hundred Evangelists

The World-Wide Revival department of the *Home Herald* is fast becoming the clearing-house for the great inter-denominational evangelistic movement of America. We are already in close touch with nearly two hundred of the country's foremost revivalists, and the number is constantly increasing. There seems to be a widespread conviction in our own and other churches that the year 1909 is to be a year of general and gracious revival.

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander started last month upon one of the most remarkable revival missionary tours in the his-

tory of the Christian church. They were accompanied by nearly a score of other evangelists, gospel singers, hymn writers, personal workers, and others. The party sailed from Vancouver, Canada, on the 26th of March on the steamship Makura. Throughout the tour ten countries are to be visited, including Canada, Hawaii, the Fiji Islands, Australia, New Zealand, Tasmania, China, Japan, Korea, and the Philippine Islands. The distance traveled by the party will considerably exceed 25,000 miles. It is expected that the tour will occupy nine months.

A Unique Union Revival Meeting

Dr. Francis Edward Smiley sends us the following interesting report of a union campaign at Victor, Colo.:

"Episcopalians shy at evangelists. But that church permitted their fine organ to be moved to our hall. The Catholic church never unites in revival meetings, yet Rev. Father Downy, of St. Victor's Catholic church, sits with the Protestant pastors upon our platform, offers prayer, and publicly urges his people to attend our union meetings."

The Revival at Brocton

The work was Biblical and thorough. The singing was inspiring. Many men responded, some of whom were Roman Catholics who had been very "bad Catholics," but were led to become "good Catholics." Evangelistic effort has never been so highly regarded in this city as now.

Gipsy Smith in St. Paul

The church membership of St. Paul has been increased fully 2,000, directly by the Gipsy Smith meetings just closed. There were forty-eight evangelical churches interested in the mission. The attendance at meetings included many Catholics, Episcopalians, and Lutherans. Among the Episcopalian churches, Christ church, St. John's church, and the church of the Good Shepherd, with their rectors, took an active interest. Overflow meetings were held in Christ church. Rev. Theodore Sedgwick, rector of St. John's church, spoke at one of the noonday meetings, and Rev. W. C. Pope, rector of the Church of the Good Shepherd, was an active worker. Many of the Lutheran churches co-operated as far as they dared in the evangelistic work which was a distinct departure from their customs.—*St. Paul Dispatch*.

A Great Confederation

There are said to be forty-eight evangelical churches interested in this movement. Most, if not all of these churches, are confederate to en-

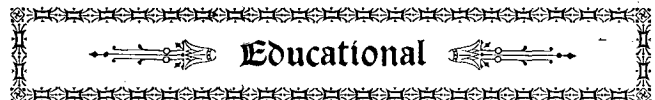
force by civil law the principles of the National Reform Association. Everywhere these churches reject and oppose the truth for this time. They consort with fallen Babylon, as their own admissions prove. The message of heaven to God's people yet in her communion is, "Come out of her my people." Can this apparently pentecostal emotion therefore be caused by the deep movings of the Holy Spirit? Although the advocates of, and participants in, this great work are evidently sincere, they are not able to see the influence behind the movement designed to forestall the true work of the Holy Spirit.

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches, and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them.—*Early Writings*, p. 123.

This excitement is now on. To God's remnant people this world-wide emotional movement constitutes an encouraging omen that the "loud cry" is just at hand; and that conditions that existed among Christ's disciples in that "upper room" before Pentecost must be the experience of every one who would share in that movement.

A. SMITH.

Grandville, Mich.



REPORT OF THE MEETING OF MISSIONARY VOLUNTEERS

An interesting study of the subject, "Why We Should Not Read Novels" was given by Mrs. L. K. Curtis. The speaker emphasized the importance of this subject by quotations from the Spirit of prophecy, and some standard writers of literature.

Several years ago a list of books, "suitable for our young people," was published in the *Review* by Elder Canright, and the Lord sent a reproof, showing him the danger of what he recommended. Mrs. Curtis said that she had always been very careful in dealing with this subject since that time, and that it is always well to follow closely the Bible and the Spirit of prophecy on such important questions. Such books as "Uncle Tom's Cabin," "Robinson Crusoe," and others, might contain some good points, but they also contain much error, and are liable to lead away from the Scriptures. It

is dangerous to read such books when we are standing on the very borders of the eternal world, in preparation for everlasting life.

If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a strength of purpose that is rarely seen in these times, that as a means of enlightenment the Bible is more effective than all other books combined. A quotation was read showing that Ruskin, the great literary genius of England, considered his early training in the Bible the most precious, and, on the whole, the most essential of all his education.

From "Ministry of Healing" it was brought out that God is the source of all that is good, and that the *gems* of literature, no matter where they may be found, are of God. But the danger lies in the mingling of the evil with the good. Novels sometimes have in them *gems* of literature, but the sensational stories of which they are composed are educating the youth in wickedness, and leading them into the paths of tradition. The world is flooded with books which are filled with enticing error. There are works of fiction that were written for the purpose of setting forth some truth or exposing some great evil. Some of these have accomplished good, but they have also wrought untold harm. They make one superficial in his reading; simply reading for the sake of getting the story. Many times they contain suggestions of evil, and impropriety.

Prof. C. L. Taylor then took up the consideration of the subject in two phases, first, why no one should read fiction, and, second, why Seventh-day Adventists, above all other people, should not read fiction. He showed that one who spends his spare moments in reading a novel or piece of fiction, does not have the desire nor the time to perform the practical duties of life. Novels destroy a taste for good reading; they destroy the power of concentration and memory; they foster theatre-going, in cultivating a taste for the unreal. He showed by practical example from the titles of novels and their advertisements, that they are sources of evil, and can lead to no good. He pointed out the evil of the short stories, the historical novel, and so-called high-class fiction. The Third Angel's Message is the subject which should occupy our attention in this age of the world's history. If we will do our part in promulgating its truth throughout the world in this most critical time, we will have no occasion nor any time to spend in reading fiction of any kind. In closing his remarks he read a passage from "Ministry of Healing" showing that total abstinence is our only safety in the matter of dealing with fiction.

An interesting discussion of this subject followed, by Brethren Mead, Spaulding, and others. All recognized it to be a very important question, and one demanding the exercise of great care, both as to our own experience, and as to what we should advise others. At a future meeting, further consideration will be given the subject of "What Seventh-day Adventists Shall Read."

EVERT BEUCHEL.

Berrien Springs, Mich., June 19, 1909.



THE NORTH MICHIGAN CAMP-MEETING

This meeting was held at the city of Gladstone. The camp was located on the shore of a beautiful little bay at the northern extremity of Lake Michigan, overlooking the city of Escanaba, a few miles down the bay. The weather was delightful throughout, and altogether it was an enjoyable occasion. Meetings were held daily in the French and Swedish languages as well as in the English. Elder Westphal, of South America, was present, and presented some very interesting features of the work in the various countries of South America, and was very helpful in the meetings from day to day. Elder Irwin, president of the Conference, and Elders Guild, Bellows, Bristol, and other laborers were present. All departments of the work received consideration. The interest among the Swedish people of the city was good, and we entertain hope that fruit among this nationality will result.

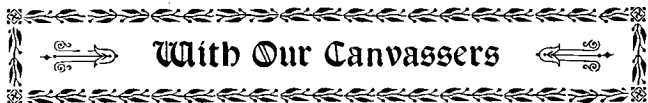
During this meeting the question of faithfulness in the support of the gospel plan for sustaining the work of God in the earth was dwelt upon, and also the plan for making offerings on the basis of one per cent of one's income for the work for which the tithe may not be used, all of which met a hearty response on the part of the people in attendance. The brethren were very free in their endorsement of the act of the conference committee in taking over the school at Cedar Lake, and it is safe to predict a good attendance of the young people of the north part of the conference.

The meeting closed Sunday evening, the 27th, after a feast of good things. Visitors felt that North Michigan is destined to take a prominent part in the proclamation of the gospel to the world in these last days.

ALLEN MOON.



BE happy, but be so by piety.—*Madame de Staël.*



NOTES FROM WEST MICHIGAN

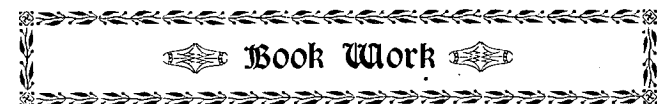
Bro. C. H. Thompson, of the Quincy church, who attended the Foreign Mission Seminary the past year, is home for the summer, ready to enter the canvassing work. He intends to earn a scholarship and return to Washington in the autumn.

Misses Rose Pringle and Irene Campbell have worked a few days in Kalamazoo, where they are meeting with good success taking orders for "Great Controversy." This, too, in territory which has been canvassed and re-canvassed for this book.

Bro. Roger Paul who lives near Battle Creek, has entered the work at Bedford near his home. He writes: "All the books I have sold so far, have been around home, and I have had such good success here that I would hate to leave this place." This place is in the vicinity of an Adventist church. This demonstrates that Adventist churches, where the truth is lived out, are not a hindrance to the sale of our literature. Many more, both young and middle aged, might do equally well in their home neighborhoods. Brethren and sisters, let us keep the panic out of ourselves and it will not bother us. We have been told that Michigan will be a very fruitful field in the closing work of this message. This means "Home Missionary Canvassing," for many of us. Who will heed the Spirit's call and enter now? Soon it will be too late. One agent writes: "I wish I had entered the work sooner," and no doubt many more would say the same, were they to get out and get some of the blessings to be had only in helping others. May the Lord help many more to up this neglected work.

A. C. HAUGHEY.

AN ounce of keep-your-mouth-shut is better than a pound of explanation-after-you-have-said-it.



CANVASSERS' REPORT FOR WEEK ENDING JUNE 4, 1909

East Michigan

Canvasser	Book	Hrs	Ords	Value	Helps	Total
Lydia Harter.....	C. K.	2	1	\$ 1 00		\$1 00
R. B. Park.....	C. K.	25	15	17 00		17 00
*E. M. Fishell.....	D. R.	61	27	76 25	15 00	91 25
F. W. Brainard.....	B. R.	19	1	2 75		2 75
Mabelle Standish.....	C. K.	13	12	12 00	35	12 35
*Dora Snyder.....	C. K.	40	8	9 50	1 20	10 70
Alfred Forbes.....	C. K.	5	7	8 50		8 50
Effie Park.....	C. K.	4	4	4 00	35	4 35

Leola Winne.....	C. K.	23	17	20 50		20 50
Flossie Winne.....	C. K.	27	19	25 00	3 10	28 10
		219	111	\$176 50	\$20 00	\$196 50

West Michigan

A. C. Ford, delivering.						
Levant Clark.....	C. C.	39	3	9 25	4 55	13 80
*W. H. Hunt.....	B. R.	78	8	23 00	3 85	26 85
*C. W. Landon.....	H. H.	96	19	59 00	4 25	63 25
		213	30	\$91 25	12 65	\$103 90

North Michigan

L. A. Pettibone.....	G. C.	46	7	23 25	3 75	27 00
A. P. Friday.....	G. C.	56	2	7 50	1 65	9 15
Fred Osier.....	G. C.	48	6	19 50		19 50
F. M. Larson.....	G. C.	50	5	15 75		15 75
H. K. Nelson.....	G. C.	24	7	20 25		20 25
E. S. Williams.....	G. C.	26	1	2 75	1 00	3 75
Grace Crouch.....			28			
Clara Stephens.....	H. H.	19	2	8 00	25	8 25
Irene Dingman.....	H. H.	18	2	6 00	25	6 25
*Anna Bjork.....	C. K.	37	13	16 00	10	16 10
Mayme J. Hogan.....	C. K.	6	6	7 50		7 50
Loren Shepard.....	C. K.	21	17	18 00		18 00
Nina Wallace.....	C. K.	19	3	3 50		3 50
R. W. Coon.....	C. K.	18	3	3 50	40	3 90
E. A. Piper.....	C. K.	8	2	3 00	60	3 60
K. V. Bjork.....	D. R.	48	2	4 00	10 70	14 70
E. C. Collard.....	C. O. L.	19	8	10 00	9 75	19 75
		492	86	\$168 50	\$28 45	\$196 95

Wisconsin

Frank Halderson.....	B. R.	45	17	47 75	2 00	49 75
A. Wasly.....	G. C.	39	10	30 00	7 00	37 00
F. E. Middlested.....	B. R.	27	9	26 75	50	27 25
O. J. Olsen.....	G. C.	20	7	23 00	1 25	24 25
Ingleborg Nielsen.....	B. R.	37½	6	17 50	2 40	19 90
Marie Lausen.....	B. R.	36½	4	11 00	8 20	19 20
Royal O. Brown.....	G. C.	34	4	11 00	3 50	14 50
A. Carlson.....	G. C.	25	2	7 50	1 25	8 75
John Rasmussen.....	G. C.	40	2	5 50	50	6 00
Lizzie Keat.....	S. P.	11			4 65	4 66
A. W. Hibbard, delivering.....		32½				
N. O. Kittleson, delivering.....		18				
		365½	61	\$180 00	\$31 25	\$211 25

Northern Illinois

H. A. Tucker.....	G. C.	26½	6	16 50	5 40	21 90
J. H. Hicks, delivering.....						
J. R. Robson.....	G. C.		10	28 50	3 35	31 85
A. Paulson.....	D. R.	27½	13	40 75	4 80	45 55
J. S. Johnson.....		8			2 40	2 40
C. R. Puels, delivering.....						
D. H. Taylor.....	G. C.	2	16	49 00	4 80	53 80
		64	45	\$134 75	\$20 75	\$155 50

Southern Illinois

LeRoy Knott.....	D. A.	16	2	6 00		6 00
E. Jackson.....	B. R.	14	6	14 00	2 00	16 00
D. T. Olds.....		25			1 50	1 50
Mattie Dent.....	D. R.	11	3	8 25	2 25	10 50
J. E. Dent.....	B. R.	27	5	13 75	4 50	18 25
John Ragland.....	B. R.	19	9	24 75		24 75
Will Wohlers.....	G. C.	23	5	13 75	7 50	21 25
T. B. House.....	G. C.	5	2	5 50		5 50
Ora Randall.....	G. C.	15	3	8 25	75	9 00
W. H. Teasdale.....	G. C.	13	3	8 25	2 25	10 50
		168	38	\$102 50	\$20 75	\$123 25

Indiana

W. W. Boston.....	C. K.	28	7	7 00	4 00	11 00
Stephen Boze.....	H. M.	30	7	14 00	3 85	17 85
Lloyd W. Coble.....	G. C.	20	2	5 50	75	6 25
Martin S. Grimm.....	G. C.	40	10	30 50	2 75	33 25
Athen Metzker.....	G. C.	16	1	2 75	50	3 25
W. G. Kelley.....	D. R.	17	10	17 25	50	17 75
Glessner Korn.....	C. K.	25	12	14 50	1 50	16 50
Samuel F. Love.....	D. R.	30	4	10 00	7 20	17 20
Archer Wright.....	D. R.	43	16	36 00	1 00	37 00
Elizabeth Wright.....	H. H.	21	11	33 00	5 20	38 20
		270	80	\$170 50	\$27 25	\$197 75

No. of agents, 60. Totals...1791½ 451 \$1024 00 \$161 10 \$1185 10

* For two weeks. † Week ending May 21. ‡ Week ending May 28.

LAKE UNION HERALD

ISSUED WEEKLY BY THE
LAKE UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

PRICE, FIFTY CENTS A YEAR.

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All manuscript intended for publication
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Lake Union Herald, 215 Dean Building,
South Bend, Indiana, instead of to an individual.
Edited matter may be sent direct
to Berrien Springs; all matter not edited
or typewritten should be sent to the office
at South Bend.

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Lake Union Conference Camp-meetings

N. Illinois (local), July 8-18.
W. Michigan (Gen'l), July 22-Aug. 2.
N. Illinois " July 29-Aug. 8.
Indiana " Aug. 5-15.
S. Illinois " Aug. 12-22.
E. Michigan " Aug. 19-29.
N. Michigan " Aug. 26-Sept. 5.
Wisconsin " Sept. 2-12.

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ITEMS OF INTEREST

Summer School Notes

Eighteen students have entered this
week, making a present enrollment of
seventy-eight.

Dr. Runck has returned and taken up
his class work for the summer. He
spoke to the teachers Friday morning
on the care of the eyes.

Miss Rose Pringle spent a few days
of last week at the College, on her way
to Illinois where she takes up the work
of preceptress at Fox River Academy.

Prof. B. A. Wolcott visited the Col-
lege last week on business. He says
that it is strawberry time at Sherdian
and the school has the finest crop of
berries they have had in years.

Mr. Henry Elliott spent last week at
at the College with his brother, Walter.
Mr. Elliot is returning from Washing-
ton, D. C., where he attended General
Conference, and later underwent an op-
eration at the Washington Sanitarium.

Chapel hour Tuesday morning was
occupied by Elder Hansen. He spoke
from Isaiah 6:8. We are called of
God and sent by Him, and since this
is true His infinite love is ours, and we
should know that God is constantly
watching over us in our God given
work. Not unless we have the convert-
ing power of God's love in our own
hearts should we accept the calling as
teachers to the work of molding the

child in the home, the school and the
church. The church of God is looking
to its teachers as the great molding fac-
tor in bringing up children for the work
of God and for heaven beyond.

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West Michigan

E. A. Merriem and C. A. Russell have
shipped a tent outfit to Constantine.
They plan to hold meetings there until
camp-meeting time.

The Calendar for the Otsego Academy
will be ready for mailing in a few days.
A copy can be obtained by addressing
Fred Green, Otsego, Mich.

Elder A. G. Haughey was in Three
Rivers last week making arrangements
for the camp-meeting which is to be held
there, July 22 to August 2.

Elder and Mrs. S. G. Haughey, of
England who have been visiting relatives
in Otsego, left Thursday for Ohio. They
will sail from New York for England
June 30.

Elder J. W. Hofstra reached home the
21st. He staid in Washington to take
down the tents; it rained so much that
he had to stay longer than he had ex-
pected.

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Southern Illinois

The Conference Committee met in
Springfield the 17th.

Elder Bliss reports a fair interest in
his tent effort at Peoria.

Brother L. W. Browne visited the
brethren at St. Johns last Thursday.

Mrs. Minnie Branson of Orlando,
Fla., is making an extended visit with
her father, J. J. Shreve of Bluford, Ill.

Wm. Herald and wife of DuQuoin
spent last week in Galesburg, at the
home of Mrs. Herald's daughter, Mrs.
A. C. Gaylord.

Miss Augusta Blosser and Miss Ran-
dall, of Berrien Springs, spent a few
days last week in Springfield, selling
Liberty and Life and Health.

Brother S. S. Gray and wife of Jack-
sonville, spent Sunday night in Spring-
field on their way to Flora, where they
will join Brother E. F. Ferris in a tent
effort.

Sister Mary B. Craig has gone to
Jacksonville to follow up the interest
developed by Brother Gray's work in
that city.

D. T. Olds and wife who have been
canvassing in Danville, have located at
Springfield. Brother Olds is canvass-
ing the country for "Great Controversy,"
and Sister Olds is having excellent
success in selling Monthly *Signs of the
Times* in the city.

Eld. Wight spent Sabbath and Sun-
day, the 19th and 20th, with the Dallas

City church. He returned by way of
Hamilton, visiting Brother Kunz and
wife who have recently taken their
stand for the truth. He reports that
the people of both these places are
working hard to get the truth before
their neighbors.

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Obituary

TATRO.—Died at her home in St.
Anne, Ill., June 2, 1909, Phebe Tatro.
Sister Tatro was born in New York, in
1857. At the age of twelve she moved
with her parents to Kankakee, Ill., re-
siding there until her marriage to E.
Tatro. Ten children were born to this
union, making their home full of joy
and responsibility. The last years of
her cheerful and courageous life were
spent in the town of St. Anne. Her
last request to her loved ones was to be
faithful to God. The funeral service
was held from the M. E. Church.
Words of comfort were spoken by the
writer from 1 Thes. 4:16, 17.

JAMES BELLINGER.

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Tithe Report of West Michigan Confer-
ence for May, 1909

Battle Creek	\$ 866 34	Grandville	\$ 1 82
Bauer	17 76	Greenville	100 08
Berrien Sprg's	38 84	Hastings	26 34
Bloomington	9 63	Hesperia	25 94
Brookfield	61 00	Horr	4 00
Burlington	10 00	Lowell	16 40
Cedar Lake	74 90	Mendon	15 81
Clifford Lake	15 52	Otsego	26 57
Coldwater	5 14	Potterville	15 55
Covert	8 14	Sand Lake	67 87
Eaton Rapids	2 58	Shelby	56 06
Fremont	3 00	Sturgis	10 33
Frost	5 09	Wright	82 11
Glenwood	10 80	Individuals	2 53
Gowen	14 57		
Grand Ledge	10 20		
Grand Rapids	137 64	Total	\$1742 56

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Financial Statement

Of the West Michigan Conference for May, 1909.

RECEIPTS

African Mission	\$ 1 00
Abyssinian Mission	2 79
Birthday Offerings	1 19
Bills Payable	1100 00
Emmanuel Missionary College Fund	16 36
General Fund	14 60
Missionary Volunteer Ed. Funds	22 80
Missions	19 43
Otsego Academy	23 35
Orphan and Aged	32 93
One per cent Fund	7 81
Religious Liberty Fund	50
Southern Field	15 96
Sabbath-school Offerings	35 88
Self-denial Fund	4 50
Salary Account	2 25
Thanksgiving Ingathering	3 95
Tithe	1742 56
Weekly Offerings	29 66
Total	\$ 3077 52

TRACT SOCIETY

On Account	\$ 226 47
Merchandise	17 48
Total	\$ 243 95